Hegel and Marx on Indian Revolution – Democratic Containment and then the Flood

By Shomit Sirohi

I. Modelling in Hegel the whole development

In Nepal the short history of democratic liberal polity and in fact its first development of quantitative mass protest model of then what is amounts and units, the small unit of “Rama – Pora” which means in fact minimal peasant jacqueries and with it assemblies of the dyadic unit, people and leaders which forms then many spontaneous actions then in attraction becomes a unity of ruptural forms and in repulsion attacks the lumpen-bourgeois households of landlorded patterns of monarchist feudal nexuses. This quick beginning of low and cheap quantitative progress then becomes a simple call to power of Prachanda the leader of finally constituted CPI (Nepal) Maoist. Which then gets re-structured[1] as in fact the polity as Dhruv Jain argues against Saroj Giri who follows this liberal milleaux as in fact to be discarded in favour of radical Communism. The re-structured polity then has one level of the party (Prachanda Path) and another instituted level of democratic liberal dynamics which then is in turn re-structured to two or three liberal center-left parties which compete and form a type of dyadic party and third main Communist leading bloc.

This whole development then in the span of one or two years was concluded by Prachanda announcing – the Paris Commune model party and again so recently. He has in it the quantitative progress criticism of Hegel, made a qualitative model of finally a Communism and an Event to be cheap about events afterall when Nunes and Tsipiras are hailed by Alain Badiou and Slavoj Zizek to be a Greek Government of the People or in fact a 15-M creative Spain by Jacques Ranciere[2]. In a long

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[1] Poulantzas argues for structure and empirical instances and to re-structure means to re-totalise and re-determine the actual meaning of the process.

[2] Jacques Ranciere then declares that anarchism is a creative mass demonstration of an anarchic fraternity which then is also 15-M but requires a pole of more power he calls democratic politics. He means the polis and chora of the Greek city and oikonomia in Agamben’s sense is then simply a Aeshylean spontaneous square which then is some type of democracy of finally the simple meaning of democracy as rule of the people by lot or by deme. The demos is a small demos which then is all the people in the polis as its re-negotiation of how the polis is now in politics of the people. That political negotiation then means to go back to Poulantzas for help, that it is re-structured as in fact a fraction of the popular which which is under-represented and is the unelected few which in a further re-totalisation is then phalanx of the demos and is also to the polis a new element or class power as Foucault means. The

disagreement then with democracy as in fact anything other than the names of history or then movement of the disagreement of then the consensus and the mis-recognition of ideology in an apparatus it means that here in this protest and in this will of the expression of Universal part de non parte, it becomes also the movement of direct will that then is speech and voice and vote to the disagreement with this type of constituted direct democracy. It means till then everyone is finally a form of power exposed by the mass agitators. In one sense Gaudy in a working art proves that a worker is not afterall just a worker and his distance and disidentification with a structure, role or politics is also his will to be in fact in-distantiated and de-localised into in fact a mass figure – the agitator. He means this then is how to deconstruction the process in an elliptical resonance to the May 68 student revolt – recently reworked by Sirohi into in fact – a bunch of scenes in Paris of women and men in film shootings and then a long poetic and political drama on Artaud which is finally Christian scenes of the Vatican in Rome as politics which all means to distance the politics from its immediate power of politics and will and to introduce a democratic mass agitator as in fact the figure of the worker or in fact rebellion. All of this then is the Names of History which means to articulate then the process to a Name – the name then is simply the event. It is its evental nomination only when it is dispersed and anarchic name and that polis is then with a drama and that then is a demos.

Now so in fact the European politics is not at all a name. It is afterall Prachanda who names his Nepalese Maoism as the quantitative progress shifts to the name of CPI Maoist (Nepal) as in fact the name. That then is Communism.

This then is two axes of analysis in a subject like Prachanda in Nepal – the quantitative spontaneous name and then then mass name of power and liberal names of politics which then is the self-reflexive multiple of the participation in democracy of the masses. This then is anarchism. As a critique though of this possibility of pure Communism is then the quantitative infinity and qualitative true infinity, limited and self-limited to power and class power winning, there is the spurious infinity of democratic lures according to Saroj Giri. This though is re-structured into in fact the process of totality in Nepal being in fact re-structured as will of the people and re-structured again to the axis of the people in alignment of CPI Nepal in a period of struggle as it is called which then is the poor axis. It is then in a qualitative analysis – an Event, but with the poor. It can seem this poor is of no use to liberate, some type of cheap cultural poverty of the simple peasant and simple worker, but in fact humanism is the process of their class power nonetheless. In Michel Foucault’s sense then the simple exclusion of this poor is then in fact a

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exclusion of the people is then simply democracy to assert their will of the people and is a Aeshylean drama of the Periclean polis as reforms for the unwanted and useless by now thrown out demos. So to put politics in Command one has to as Mao argues, trust the people.

network of events which coalesce and then form a class battle of the point of a refraction which is then in fact a point of truth which is finally a local event and micro-event which is in fact the aleatory event of what becomes decided as revolutionary justice – that battle which means in concrete senses a conflict or discontinuity in epistemes which means then it is a class power which decides finally the liberation of the poorer people in in fact then a general mass rebellion which then is on the side of the poor, and in that sense the bio-political parallax of resistance and power as policies, wage policies or even fiscal policies and economic benefits and welfarism which perpetuates the ruin of the poorest in the sense of wage-labour as Christian politics describes it then is the fact of the class power winning as in fact the autonomous voice of the worker – that exclusion that madness which is then folley which means in fact the proverbial begger who took himself to be King. This then is how radical true politics is, a axis of truth exists in revolutionary politics – that victory of the poorest in the mass of agitators. That then regime of truth of unions and such forms which is a discursive form of police or la police, attacked by an actual Le Politique.

II. Indian Revolution – Communism in India – the Lure of Liberal Democracy again?

And so in fact then a mass power and a mass horizontal assembly, to put cultural, economic and political practices malleable in the hands of the demos[3]. The distinction between Ranciere, Prachanda and even Alain Badiou and Slavoj Zizek all in a equivalence except for Slavoj Zizek who argues for in fact radical emancipation which means in fact an equivalence like Antigone which is the burial of the brother by a woman Antigone against the Creon state which becomes Antigone's parallax according to Alenka Zupancic – the problem of in Nepal, just the poorest against their more direct victory as mass power. And in India in fact a number of parallaxes like in fact capitalist needs and ascendance, and far rights and center lefts with capital finally over the poor and policies for the poor and their subordination to the state in electoral victories and such fascism in Maharashtra as Shiv Sena, in all this Antigone wins in a Miracle of the Event as in fact all around attacks on the state and complete in fact emancipation of the people by in fact a hegemonic leadership – the shift here is something like the either p or non-p of in fact the classical Aristotelean grammar being obeyed in direct format and not getting caught in the game either.

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[3] And so in fact the political scientist and social philosopher Saroj Giri argues that the demos is not in fact a phalanx supported by the slave uprising which then is the poorer left out of the polis still, but a Lavalas and a high emancipation of each cloth meter of the poor and his vineyards. It means in fact democratic containment in liberal India perpetuates the simple liberal dictum – be poor and we will support the bourgeois state. Instead the extension of mass democracy in full democratic politics means nothing other than a historical uprising and then in fact a subject and an event which is a political subject.

The equivalence therefore of Slavoj Zizek with this mass a power becomes with Jacques Ranciere then a historical uprising and with Alain Badiou, Communism as in fact a Truth-Event which has no unnameable in it as peaceful democratic picketing in mass form.

In fact then we shift to the process of Hegel now judging the two events – quantitative progress and qualitative measure in Nepal, with in fact true infinity in India, that Paris Commune model party which is then truly infinite with qualities of liberal democracy maintained as Deleuzian one of capital and planes of immanence.

How then does one judge again in Hegel this point – the self-limitation of Paris Commune power, theatre and cinema and mass arts then with a plane of immanence of high philosophy and in fact Hegelianism as quality of Spirit then means in fact a complete rupture and in fact true infinity in India which then is Sirohi. In the Nepalese case this remains a truly infinite possibility with spurious infinity maintained in the lure of liberalism and democracy which then is self-limited not to in fact what India calls general strike mass strike wild-cat strike Commune Power, something that is like a Soviet in its more wild-cat meaning, what is called Permanent Revolution and Results and Prospects in Leon Trotsky. Lenin being the meaning of the process as in fact the open events.

To re-structure this in Poulantzas it means in fact the whole development being true infinity in India because of in fact the process of democracy being then a direct emancipation and land reform of land to the tiller which then attacks Zamindari abolition by Nehru not performed and in fact makes fun of the liberals and Shiv Sena politics in upper-caste politics all across India and loot and plunder of the poorest and finally is the re-structuring of all this to a bourgeois revolution which is not in fact a form of exploitation of the poorest people – that Nibbana which now is a slogan of the poor.